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*The Redemption of the Disabled.* By GARRARD HARRIS. With an introduction by Colonel Frank Billings, U.S.A. New York: D. Appleton & Co. Pp. xxvi+318. \$2.00.

This book is an attempt to present in popular form an account of the remarkable advances made in the new field of the economic rehabilitation of men disabled in war and industry. The opening chapters discuss the social philosophy underlying the new attitude toward those disabled in war and sharply criticize the evils of the old pension system. America's debt to European countries in planning for its disabled soldiers is clearly shown. Seven chapters are given over to a brief review of the rehabilitation systems in Belgium, France, England, Germany, Austria, Italy, Canada, New Zealand, Australia, South Africa, and India.

The War Risk Insurance and Vocational Rehabilitation Acts are described, together with the plans of the Federal Board for Vocational Education for the administration of this work of re-education. The concluding portions of the book deal with some of the problems involved in the economic rehabilitation of the disabled, such as choice of occupation, placement in industry, attitude of employers toward the crippled, development of public opinion, and the application of the methods of rehabilitation to those crippled in industry.

The book, while written in an attractive style, does not show evidence of being a critical study of the important problems with which it deals. The author, who was a member of the publicity staff of the Federal Board for Vocational Education, seems to take the attitude of a propagandist rather than that of a scientific student. No effort is made to give a critical estimate of the various systems of rehabilitation in different systems. Since the author has not had actual experience in the work of rehabilitation, he does not write as an expert in this field. The book, therefore, contains much information for the general reader, but is not of great value to the specialist.

A more complete statement of the work done on behalf of disabled soldiers would have included mention of such agencies as the After-Care Bureau of the Department of Civilian Relief of the American Red Cross, which has been closely co-operating with the Federal Board for Vocational Education. In the chapter on "Salvaging the Disabled of Industry" it is unfortunate that no statement is made of the pioneer work done in this field by the Red Cross Institute for Crippled and Disabled Men in New York City.

A more serious criticism has to do with the author's use of sources. In the Preface it is stated that "much of the material was obtained from original sources opened to the Federal Board for Vocational Education in its studies on the subject of vocational rehabilitation of the disabled in Europe." As a matter of fact, a close study of the portion of the book dealing with the systems of rehabilitation in foreign countries shows extensive and unacknowledged borrowing. A concrete instance is the use made of Bulletin No. 15, *The Evolution of National Systems of Vocational Re-Education for Disabled Soldiers and Sailors*, published under the signature of Douglas C. McMurtrie, by the Federal Board of Vocational Education in May, 1918. This book, which is based on a study of original sources, seems to form the chief basis of Mr. Harris' discussion of rehabilitation in European countries. Whole paragraphs are paraphrased and in some instances there is but a slight change in wording. A typical example of his use of this material is the following. From Bulletin No. 15, page 40:

In many schools wages are paid, beginning with 50 centimes or 1 franc a day and reaching later 4 to 6 francs a day. In others the product of the workshop is sold and the proceeds, less the cost of the raw materials, are divided among the workmen. This is the case at Saint-Maurice, where a half of the sum thus earned is paid out at the end of every fortnight, and the other half saved by the school and paid to the man in a lump sum when he leaves. At Tourvielle the value of the labor put into the articles made in the shops is paid for whether the articles are sold or not, the money being divided among the workmen at the end of every month according to their productive capacity. Men are encouraged to save at least a part of it so that when they leave they will have money to buy needed tools or equipment.

From *Redemption of the Disabled*, page 86:

In some of the schools wages are paid, beginning with 50 centimes or one franc a day and later reaching four to six francs a day. In others, the product of the workshop is sold and the proceeds, less the cost of the raw materials, are divided among the workmen. At St. Maurice, half the amount earned is paid out every fortnight; the other half is retained and paid to the man when he finishes. At Tourvielle, the value of the labor on the articles made is paid for whether the articles are sold or not, the money being divided among the workmen at the end of the month, according to their productive capacity. The men are encouraged to save half of this in order to have a small capital on leaving.

Such use of material prepared by others deserves severe condemnation. It is, to say the least, unprofessional and at once raises doubts

as to the quality and authoritativeness of the other portions of the book.

The volume contains no bibliography of the voluminous periodical and pamphlet literature issued on this subject in this country and abroad during the war.

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*The Ethics of Co-operation.* By JAMES H. TUFTS. Boston and New York: Houghton Mifflin Co., 1918. Pp. 73. \$1.00.

In this suggestive and readable lecture, delivered at the University of California on the Weinstock foundation, Professor Tufts has outlined a social ethic in which the discussion turns upon the three types of solutions for the problem of human association, namely, dominance, competition, and co-operation. "The greatest of these is co-operation," which provides "the touchstone for the others." The problem is approached from the point of view of certain goods dear to humanity, such as liberty, power, justice, rather than "from the formulations of philosophers." It is argued that a social order based upon co-operation best promotes these goods.

The writer then sketches the rôles of dominance, competition, and co-operation in government, religion, commerce, and industry in the past in order to throw light upon co-operation in relation to the international situation. He thinks that "co-operation has asserted itself step by step" in the past. The low ethical standards accompanying co-operation in business at present are due to the fact that such co-operation as exists, being the product of selfish motives, is largely unintentional and unmoral. Furthermore the unequal conditions under which competition has taken place have made difficult any extension of real co-operation. On the ethics of business the author takes high ground. "I cannot see," he writes, "why it should be thought unworthy of a statesman or a judge to use the political structure for his own profit, but perfectly justifiable for a man to exploit the economic structure for private gain" (p. 41). These are brave words and true. Co-operation is the only solution of international issues. Its greatest enemies here are survivals of dominance, non-social competition especially in trade, and narrow nationalisms. International co-operation implies free trade or the elimination of non-social competition in foreign relations.